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BOOK ON REVIVALS

BY O. E. GODDARD, D.D.



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HANDBOOK ON REVIVALS

By O. E. Goddard, D.D.

*One of the Secretaries of the Home Department of the
Board of Missions, Methodist Episcopal Church, South*

**Published and Given to the Pastors of
the Methodist Episcopal Church
South, by the Committee
on Evangelism**

Issued by

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DEDICATION

**To the seven thousand pastors of the Methodist Epis-
copal Church, South, on whose fidelity the suc-
cess of the revival campaigns depends
more than upon any other hu-
man instrumentality, this
volume is affection-
ately dedicated**

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Handbook on Revivals

I

A LETTER TO THE PASTORS

Dear Brethren: We take pleasure in presenting to each of you a copy of the "Handbook on Revivals." Much of the contents of this book you received in pamphlets and leaflets in 1920. Some of the evangelistic literature sent out in 1919-1920 was too valuable to be left in pamphlet form; some of it will be used by pastors from year to year. Hence we have assembled what we regard as the most important matters and published them in the "Handbook." We present you this copy, hoping that you may make it one of the permanent volumes of your library. We are sure you will find it helpful from year to year when you prepare for your annual revival campaign.

Your attention is called to the chapter on "Surveys." A survey made according to the suggestions in that chapter will enable every pastor to discover his responsibility. This will enable him to direct intelligently his efforts to reach those for whom his Church is responsible.

Following the chapter on "Surveys" you will find the one on "Organization" helpful in reaching those whom the survey shows should be reached by your Church.

You will find the chapter on "Some Distinctive Features of the Centenary Revival" worthy of careful reading. Let no pastor feel that his revival will

be permanent unless it leaves his Church with family altars established, with a conviction as to stewardship, and the young people taught to say to the Lord in choosing their life work: "Here am I, Lord; send me."

The Centenary propagandists (and all the undersigned belong to that class) insisted all during the period of propagandism of the "big drive" that the Centenary was not merely an organized effort to raise millions for missions, but that it was essentially a spiritual movement. It was asserted everywhere that after the big drive for money we should put on a campaign, more intensive and more extensive, for soul winning. After the big drive, which surpassed our most sanguine expectations, it remained for the leadership of the Church to make good its precampaign promises. Was the Church really sincere in saying that it would show more concern about soul winning than about money getting? None of the leaders of the Centenary, so far as your committee knows, were disposed to recede from the precampaign promises concerning a revival. Hence they began praying and planning to reach our vast unsaved constituency for which we are manifestly responsible. At the very incipiency of the work some ethical and legal questions arose. What right had the Centenary to launch a revival campaign? Was it not organized for a specific purpose, and did not the General Conference authorize it to do certain things, and did the revival campaign come within the work allotted to the Centenary by the

General Conference? Was there not a committee created by the General Conference whose duty it is "to promote and supervise the evangelistic work of the Church"? Fortunately a goodly number of those active in the Centenary were also members of the Committee on Evangelism. These members who held this dual membership agreed to set up a Joint Committee which should steer the revival campaign. Members from the General Sunday School Board and the General Epworth League Board were added to the Joint Committee. During the first year of the movement the Centenary Commission financed the movement, except ten thousand dollars given by the Home Department of the Board of Missions to pay for literature used in the campaign. The Disciplinary Committee furnished the legal authority, the Centenary the organization and the revenue, and the greatest organized revival campaign in Southern Methodism was begun. It was evident to all that a genuine religious awakening was on. At the end of the first year, inasmuch as the Centenary Commission is a temporary organization and the Committee on Evangelism is a permanent organization, it seemed expedient that the regular Disciplinary Committee should henceforward assume the responsibility of promoting the revival campaigns. The committee is now in full charge of the campaign, and the Board of Missions defrays the expenses.

It is the purpose of the committee to push the revival work with ever-increasing enthusiasm. The plans for next year are substantially the same as last

year. All the pastors who put on the campaign last year will likely do so this year. Some who for various and sundry reasons did not put on the campaign last year will likely do so this year. It is hoped that we are on the verge of a religious awakening that shall last for many years. If all our pastors were fired with a holy zeal, if all were to go into these revival campaigns with the fervor that Methodist pastors ought to have, if God honors our effort, as we verily believe He will when we meet the conditions, the year 1921 ought to outstrip 1920 as far as 1920 outstripped all previous years. You will be glad to know that the first year of our organized work brought into the Church the largest number of members ever brought into our Church in a single year—this in the face of the most rampant worldliness that our land has ever known. As an indication of the advancement that the Centenary revival campaign has brought to the Church we call your attention to the following table showing the progress of our Church for a decade:

Year.	Additions on Profession of Faith.	Additions by Certificate.	Total.
1911	115,373	125,551	240,924
1912	108,912	122,659	231,571
1913	117,976	126,526	244,502
1914	126,356	123,988	250,364
1915	146,678	118,655	265,333
1916	128,759	125,929	251,688
1917	111,651	117,704	229,355
1918	94,214	109,859	204,073
1919	98,192	115,121	213,313
1920	133,694	139,465	273,159

We trust that we are at the beginning of a real revival that shall abide. It was never in the mind of the committee that the first year's campaign should be a mere spasmodic spurt. The plan was made to be far-reaching and constructive. Some of the greatest leaders in evangelism on the American continent, not of our Church, have pronounced this the best plan in use among American Churches. Why not Southern Methodism lead in evangelism? We have the plan, and our God will furnish the power if we are true to Him. We join you in prayer that you may have more conversions under your ministry in the year 1921 than you have ever had in any other year in your history.

Yours for a great revival,

BISHOP U. V. W. DARLINGTON,
BISHOP W. N. AINSWORTH,
BISHOP JAMES ATKINS,
J. J. STOWE,
W. B. BEAUCHAMP,
T. E. SHARP,
R. L. RUSSELL,
J. W. PERRY,
E. B. CHAPPELL,
O. E. GODDARD,
H. K. BOYER.

II

SOME DISTINCTIVE FEATURES OF THE CENTENARY REVIVAL

BY O. E. GODDARD, D.D.

THE fact of the revival remains the same in all ages. The form varies more or less with the passing of the years. The motive for conducting it remains the same yesterday, to-day, and forevermore. The methods are modified to suit changing conditions. We should never make a fetish out of a form nor mourn for methods outworn and effete. The revival campaigns which the Committee on Evangelism is now conducting have some distinct features which seem to meet a felt want in the Church of to-day. The attention of pastors is called to the following distinctive features of the present-day revival movement:

THE SURVEY

Before the public service begins there are some things which the leader should know. He ought to know how many Methodists there are in that community who hold their membership elsewhere. He ought to know how many unconverted people there are who prefer the Methodist Church. He ought to know the number of unsaved people who have no Church choice. With these facts before him, he can direct his efforts to definite ends. There is but one

way by which he may ascertain these facts. That is by a careful survey of the territory covered by that Church. The up-to-date business man knows before he opens his store how many potential customers he has. He plans to make each potential customer an actual customer. The up-to-date preacher wants to know what his potential Church membership is, and then he directs his efforts, preaching, praying, and organization to that goal. This is vastly different from simply setting a time for a meeting and vaguely working and praying for a revival. It enables all concerned to be direct and specific in their work. Our most successful pastor-evangelists have for years been making these surveys prior to beginning the revival campaign. All our pastors will find it most helpful.

ORGANIZATION

The survey having been made, the facts having been tabulated, the pastor now proceeds to organize to convert all his potential constituency into an actual constituency. It avails but little to exhort all our people to do personal work. Many of them are willing, but do not know how. Far better than scolding them for not doing personal work is to organize and train them in the work. Personal work teams with a leader, man or woman, over each team, should be organized and taught how to do this work. At the proper time the names of those to be reached should be given to these team leaders. If these teams work as they should, and as they will if a tactful

pastor deals with them as he should, before the meeting closes every person whom that Church should reach will have been interviewed, pleaded with, prayed for, and every other possible influence brought to bear to bring him to Christ. The reflex influence upon the workers will be wholesome. While they are carrying out the pastor's orders in reaching these prospects, they are developing themselves in soul-winning. If the Centenary plan is followed for a few years, we shall have many thousand more trained workers than we had before.

FAMILY ALTARS

In our revivals hitherto some leaders stressed the family altar and some did not mention it. Some revival meetings resulted in increasing the number of family altars; others, although scores were taken into the Church, caused no new family altars to be established. In the Centenary revivals the family altar is always stressed. Every head of a family brought into the Church is taught that he should at once set up a family altar in his home. Not only so, but all the families in the Church which have not done so in the past are urged to join the Family Altar League. During the past year thousands who had never had prayers in their homes were enlisted in the League. With great boldness our pastors are calling attention to the fact that family and private prayers are required of all our members. It is one of the original rules in Methodism. This rule we have been ignoring. If we had three hundred thou-

sand family altars in Southern Methodism, we could be vastly more hopeful of the future than we are. The new members coming into the Church who establish family altars are more likely to remain steadfast. The old families which never had a family altar before will be vastly more useful by reason of the spiritual enrichment incident to the maintenance of a family altar. Every child born and reared in a home is entitled to the wholesome influence of the family altar. Can any father or mother feel that he or she has done the best possible for the children of the home when the children never heard a parental voice in prayer for them.

“Methinks that in the judgment day
I shall hear some children say,
'I never heard my parents pray.'”

May it not be so with any Methodist family! If the Centenary revival plan is followed and all take heed to the teachings, it will not be thus with any of our homes.

TITHING

It was once thought that to mention money in the midst of the fervors of a revival meeting would prove disastrous, would throw a coldness on the meeting, might kill it. Now we know that a meeting that would be chilled or killed by a Biblical deliverance on money ought to be chilled, killed, and buried. Simply accepting a title to a mansion in the skies, simply saying, “I'm glad salvation is free,” simply feeling good, is not the whole of religion,

according to the New Testament. The fact of God's ownership and consequently man's trusteeship are so fundamental that it seems strange that these truths should have even been regarded as less spiritual than any other truths. An exclusively emotional revival not based upon God's eternal truth is a curse. To delude people with the notion that they are religious because they can cry is a crime. To suppose that the only function of the Holy Spirit is to stir the emotions is a puerile notion of Christianity that ought to vanish. The Holy Spirit does move men's emotions, but his more important function is to produce the fruit of the Spirit. According to the Bible "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." He who has these fruits is a spiritual man, be he emotional or unemotional. The Centenary revival, which puts definite emphasis on the right use of money, is more spiritual than some so-called spiritual meetings that make a superficial appeal to the emotions without lodging conviction in the heart that we and all that we have belong to God. Every young convert brought into the Church under the Centenary revival is taught that he should begin his stewardship of property by at least tithing his income. Thousands signed the tithing card last year. Not only the new converts are advised to tithe, but all the members who were improperly brought into the Church—that is, brought in without having been instructed to tithe—are urged to begin now. The greatest defect in the work of our

fathers was that they did not teach all our members to tithe. The greatest curse within the Church to-day is an inordinate love for money. The most rampant and damning worldliness in the Church to-day is a love for money. The most shameful thing in our Church to-day is the unbusinesslike, haphazard, slack-twisted, unscriptural methods we have in financing the Church. Our ordinary methods are inequitable, inadequate, unbusinesslike, and unscriptural. The moment a Church adopts tithing, all these four ugly indictments disappear. The tithing plan is equitable, gets adequate revenue, is good business, and is of divine origin. Be it far from the writer to claim that tithing is the last word in stewardship or trusteeship. It is only the first. There is no hope of getting men to practice trusteeship as taught by Jesus in the parable of the talents, in other parables and principles until they first get the elementary lesson on tithing. All the men and women whom the writer knows who hold their lives and property in trust according to the New Testament standard of trusteeship were first conscientious tithers. Hence our only hope of getting the Church up to the New Testament standard is through the tithing route. Our pastors are advised to make the manly, heroic appeal to unsaved men to come to Christ with the understanding that they must submit to the authority of God and acknowledge his ownership to the amount of one-tenth of their income. This manly appeal gets the strong man. The Centenary revival is reaching more

strong men than we ever did before. There is no hope of our Church ever being the mighty force it should be until we at least get our membership on the tithing roll. Gradually as we grow in grace we shall get the tithers to become trustees in the New Testament sense of that word.

LIFE SERVICE

Another distinctive feature of the Centenary revival is the life service call. All our young people are called to consult God about their life work. All parents and teachers are urged to advise their young people to look to God for divine guidance in choosing their life work. The average parent and average teacher do not present this all-important matter to young people as they should. They suggest positions of honor, ease, big salaries, and often never think that God has a plan that runs through the ages, and that this plan includes the lives of all our young people. In the Centenary revival we call all our young people to submit all to God. He will call some to the ministry, some to the mission fields, and some to lines of work which we erroneously call secular, but to do it with a religious motive. All legitimate work is divine. The religious motive behind it can make it all religious. Thousands of our young people are responding to this call. Many of them are saying: "Here am I; send me."

It will be seen from the above that there is nothing ephemeral or spasmodic in the Centenary revival. It is constructive. It is sane. It is Biblical. It has

already stood the pragmatic test. It is workable. It is of God. It is here to stay. The year 1920 was its first year. It brought the largest results in our history. It is hoped that a closer application of these principles by more of our pastors will make 1921 better than 1920.

III

METHOD OF MAKING AN EVANGELISTIC SURVEY

"THE purpose of the evangelistic survey by a Church is to discover just what the obligations and responsibilities of that Church are from the point of view of evangelism. In other words, it is the purpose of such a survey to find out for just whom the Church is responsible that it does not already have in its membership. It is to discover whom it should reach to save from sin and for membership in the Church, where they are located, and their present religious status in order that a program based upon the real facts in the case may be formulated that will meet the actual situation confronting it.

"It is the purpose of this chapter to set forth in a general way the method by which this information can be secured by any Church. In the first place, it may be said that the Church, as a whole, should be committed to the proposition of making the survey. A fundamental principle in making a survey is to have the organization effected by it to be thoroughly committed to it. This is necessary to get the largest results from the standpoint of information. It is likewise necessary in order to be of real value to the organization for carrying out whatever program seems to be wise in the light of the facts discovered by it.

"In order to get the Church thoroughly committed to having an evangelistic survey made, it will be necessary in most cases to inform the Church as to what such a survey is and why it should be made. This is clearly the mission of the pastor.

"The first thing to be done by him, if it has not already been done, is to get thoroughly acquainted with the evangelistic program for this year and to study carefully the organization proposed for carrying it out. Especially should he be thoroughly conversant with the evangelistic phase of this program which plans to present Jesus Christ to every one of our unsaved constituency. The details of this plan should be completely mastered by him.

"He should study it and pray over it until he is gripped by its challenge, realizes his own and his Church's opportunity and responsibility, becomes enthusiastic over it, and then seek to impart his enthusiasm and inspiration to his Church. The unequivocal and enthusiastic leadership of the pastor is a prime requisite for making such a survey. This will be necessary in order to stimulate the interest and enlistment of his members in making it.

"The next step is to get the board of stewards committed to it. This will give the matter official sanction. After this has been done the whole matter should be presented to the Church and get it committed to the proposition. This is quite necessary if the best results are to be had in getting the desired information and if the largest results are to accrue to the Church evangelistically. Generally

speaking, the results in these respects are in proportion to the interest manifested on the part of the Church. The pastor should create such interest on its part that one hundred per cent efficiency be reached by it, that it go 'over the top' in winning its unsaved constituency to Christ during the year 1921.

"The next step is making the survey itself. The local Church evangelistic committee, composed of the local Church cabinet, the evangelistic committee of the local Church, and such others as these may desire to add shall make that survey.

"The Church evangelistic director should be in charge and direct the work of the survey.

"If there is no committee on evangelism in the Church, one should be nominated by the pastor. It is more advisable to make selections by personal interviews than by calling for volunteers. Hand-picked fruit is always the best. When volunteers are called for at random, it frequently occurs that the least efficient are the quickest to respond, and as a result the work is not done satisfactorily.

"After the workers have been selected they should be carefully instructed as to just what they are to do. A meeting should be called for this purpose at an hour when all can attend. The minister or the Church evangelistic director should explain the blanks to be used, being careful to consider each item separately until all the workers understand just what it signifies. The importance of each should be stressed.

"The investigators should be urged to get one

hundred per cent correct information in order that one hundred per cent efficiency in getting results in the evangelistic campaign may be obtained. Their survey will be valuable in proportion to the correctness of the data secured.

"The next step is the assignment of the investigators to the territory they are to survey. The question naturally arises: How much territory should be assigned to each investigator? That will depend upon the largeness of the parish, the number of workers, the time in which the survey is to be made, and the time each person has to give to the work. About the only rule that can be given is that each one should be given such an assignment so that the whole survey can be completed in the shortest possible time in which the work can be done carefully. The time fixed should be brief. Hit the iron while it is hot. If too much time is allowed, interest lags, other things intervene, and the work, as a rule, is not well done or not done at all.

"Experience has shown that the following method is the best in making evangelistic surveys in Churches: After the survey committee has been organized and the territory has been assigned, the Sunday school survey should be made first. The special blanks for information in this respect should be filled out by the Sunday school teachers. They should be able to give the desired information. If they do not have it already, they should be required to get it by visiting the homes of their pupils if necessary. If teachers are given these blanks on Sunday, they

should be able to fill them in by Wednesday or latest by Friday. A meeting of the survey committee should be scheduled at which the reports should be made relative to the Sunday school survey. Each investigator should check off those families in his or her territory concerning which the desired information has been secured on the Sunday school blanks. It is not necessary to go to those families again. This having been done, a time should be agreed upon by all at which all the investigators will go out to get the information concerning the families not reached through the Sunday school survey. If the meeting for the Sunday school report was held Friday night, Sunday afternoon would probably be a good time for the family visitation to be made. Announcement to that effect should be made at Sunday school and the Church service Sunday morning. If the survey committee has been thoroughly trained and organized, it will be able to do most of the work in one afternoon. One of the Churches which made such a survey under one of the survey directors completed the home visitation part of it in two hours.

"If all the investigators are not able to finish their assignments in one afternoon, the time should be extended. A definite time for a committee meeting for reports should be set. Every worker should give a report as to the amount of work done and time required to finish the assignment. The following Wednesday evening is probably the best time for such a meeting. Another time of meeting should

be set at which all reports are to be made in full and the results be checked up and tabulated from all the cards. All prospective members revealed by the survey shall be classified as follows: (1) Placing the names of unidentified Methodists on blue cards; (2) the unconverted who express a preference for the Methodist Church on brown cards; (3) and those who have no Church preference on white cards. The tabulation of the results should be carefully made and given to the pastor to file. All the cards and blanks are to be preserved by him for reference and for use in the evangelistic campaign. They will be of inestimable value, as we shall see later. One thing remains to be said, however. The matter of the length of time to make the survey and the number of meetings for reports will have to be governed by the local conditions. A fundamental principle is adaptation. This general principle is that the work should be completed in the shortest possible time in which accurate and complete returns can be secured.

"The question naturally arises in this connection as to the boundaries of the territory to be surveyed. Just how large is the territory that should be covered by the survey each Church is to make? Many Churches have probably never thought in definite terms of the bounds of the community for which it is responsible. Many pastors have probably never drawn a diagram of their parish. The following suggestion is made in this respect. A Church should consider its parish the territory lying within the

bounds of lines drawn which connect the families farthest removed who attend that Church with some regularity and are not within similar bounds of another Church of the same denomination. If the Church is in a city, the bounds can be determined by the blocks within such connecting lines. If it be in the country, connecting lines drawn along the public roads between such families will indicate the parish or territory to be surveyed. The unaffiliated and unevangelized persons within such boundaries are the Church's responsibility.

"In conclusion it may be said that the pastor is the key man in respect to making an evangelistic survey. The attitude and relationship he assumes will in nearly every instance determine its value. In order for it to be made and to be of real and the largest value he will need to prepare the way for it, launch it, guide it, and push it to its completion. If this is done, it will be found to be of tremendous value.

THE VALUE OF AN EVANGELISTIC SURVEY

"The question has often been asked of the Commission on Evangelism: 'Why make a survey?' Some have said: 'We have had revivals before, and we did not have any survey. They were successful ones, too. Why this new departure and added work?'

"The question has already been answered in part by direct statement or pointed suggestion. It may be well to consider it more carefully and directly

at this point. If the plan of the M. E. Church, South, to reach all of our unevangelized constituency is to be realized this year, the most efficient methods will have to be used. The plan is a very ambitious one. Nothing comparable to this has hitherto been undertaken by any denomination as far as the author knows. But this is a new day in the Church. It has learned to undertake big things, and just because it has dared to do so it has accomplished them. The raising of \$35,000,000 by our Church was considered by some a Utopian dream, by others as human folly, but by others as a possibility and duty. They had the vision. They had the faith. They gave themselves to the task. Because they did so God gave them the fulfillment of their vision and more. But it was not done without plans, without a carefully thought-out and detailed program. The same conditions prevail respecting the evangelistic campaign. To reach all our unsaved constituency for Christ and the Church is a tremendous task. The most efficient plans and methods will have to be used to accomplish it. The field will have to be studied carefully. The harvest must be located. Each Church must have a careful study of its community in order to find out its responsibilities, to locate them, and then devise means and methods for fulfilling them.

"It is just at this point that the survey comes in. It is a careful study of the field. It will reveal the Church's responsibilities. It will locate each of them. It will discover their religious attitude. It

will give a clue to the best method of approaching them. These things make it of incalculable value.

"That the survey reveals the Churches' responsibility is quite evident. It is quite true that the responsibilities of the Churches vary greatly. That fact in itself is of value. It goes to show that one Church cannot measure its responsibility by that of another Church. Conditions are different in every community. The evangelistic survey's value in one respect lies in that it reveals the exact situation from the evangelistic point of view on the community or parish surveyed. By making such a survey each Church will know just what its actual responsibility is, just how many persons it should reach for Christ and the Church, just how many prospective members it has.

"The survey will not only disclose the above, but it will give the exact location of the prospects, the unevangelized. It does this by discovering their exact address and residence. This is of no little value. It makes possible the pastor's calling on them as well as the easy assignment to personal workers or other aids in the meetings.

"The survey has a further value in that it also discloses to a certain extent the attitude of the various prospects. A study of the cards used will make this point plain. If a person prefers the Methodist Church, that fact is of value if it is known by the one who approaches him. If he has no preference or prefers some other Church or denomination, the method of approach would vary in

accordance with that fact. The interviewer, being aware of the particular attitude of the individual, is forearmed and will be much better able to approach and interview the prospect than if no such information was at hand. The survey gives the pastor, evangelist, or personal worker the clew of approach to the prospect. This makes for efficiency and success in winning the prospect for Christ and the Church.

"All these factors are important. They are all discovered by the survey. Being known, they make possible such wise planning and organization and direction that the largest possible results may be attained.

"From the preliminary surveys that have been made of typical Churches, it is estimated that there are two and a half million people for whom the Methodist Episcopal Church, South, is immediately responsible. However, it should be understood that these surveys do not include a vast number of people in territory where we have no organization and for which we are also responsible. There are at least one and one-half million of potential Methodists among this unchurched mass, making our total responsibility nearly four millions. It is, therefore, desired that each Church measure up to its own particular responsibility. In order to thus measure up, it will have to discover just what its evangelistic responsibility is. This the survey will do. Herein is the incalculable value of the survey

and the reason why each pastor should make one of his Church or Churches." (A. C. Zumbrunnen.)

Beside all that has been said, and much more that might be said, as to the value of surveys, this remains to be said: If made annually, it would stop a large leakage from which we have always suffered. It is a well-known fact to those who have worked on surveys that those whom you find during the first year of their residence in a new place you can likely get to transfer their membership. But those who have resided there for several years with membership elsewhere will not likely consent to become identified with the local Church. They have formed affiliations which drift them from the Church. They have lost the habit of Church attendance. Where they can be found the first year (and they will always be found the first year if the annual survey is made) they can be saved to the Church. Otherwise the Church from which they came finally takes a notion to "clean up the roll," and they, in common with many others, are dropped as lost sight of. Thus there goes off our roll many thousand each year who should not be lost to the Church. In the year 1919 we received into the Church on profession of faith 97,000 people. But we came out with a net loss of 12,000. This means that 109,000 somehow got off our rolls. We lost by death about 30,000 per annum. (That is, supposing our people die at the average rate.) Take 30,000 from 109,000, and it leaves 79,000 that got off our rolls otherwise than by death in the year

1919. Such a leakage would bankrupt any commercial firm in the world. We let too many get away. It is our business not only to get people saved and into the Church, but to keep them saved and keep them in the Church. The annual survey will save to the Church anywhere from 30,000 to 50,000 per annum. Is it now worth while to make a survey for that alone? In the future let no Church feel that it has done its duty unless it has made the annual survey.

The following card is suggested as the form for the house-to-house visitation. Let each pastor have printed as many of these as he may need for his annual survey:*

*For particulars concerning the use of the Sunday School Survey Card, see chapter on Decision Day.

EVANGELISTIC SURVEY

HOME VISITATION SCHEDULE

Declined Information Vacant House Not at Home

Name _____

Address _____

Nationality _____

OTHER MEMBERS OF THE FAMILY

GIVEN NAME	RELATIONSHIP ¹	AGE ²	MEMBER OF WHAT LOCAL CHURCH?	PREFERS WHAT LOCAL CHURCH?	DENOMINATIONAL PREFERENCE ³	WHERE IS CHURCH LETTER?

OTHER PERSONS IN THE FAMILY⁴

¹F, Father; M, Mother; S, Son; D, Daughter. ²A if over and exact age if under 21. ³Relatives, Roomers, Boarders, Employees.

Who Furnished Information? Name _____

Address _____

When the house-to-house survey shall have been completed, transfer the names to the small cards as follows:

Place on the blue card all names of unidentified Methodists—that is, the Methodists living in your community whose membership is elsewhere.

Unidentified Methodists

NAME _____



AGE _____

ADDRESS _____

PHONE _____

INFORMATION: _____

On the brown card place the names of all unconverted people who have expressed a preference for the Methodist Church.

Prefer Methodist Church

NAME _____



AGE _____

ADDRESS _____

PHONE _____

INFORMATION: _____

On the white card place the names of those who are not Church members and have no Church preference.

No Church Preference



NAME _____

AGE _____

ADDRESS _____

PHONE _____

INFORMATION:

When thus tabulated and classified they are ready for the personal work committees, which will be organized to follow up this work. The pastor should have these three sets of small cards ready for his committees when the meeting begins.

People ignorant as to how to follow up surveys are sometimes prejudiced against surveys. But those who have seen them made and followed up according to the plans suggested in the HANDBOOK know the immense value of the survey. The more accurate the survey, the more useful it will be in the revival campaign. Strive for perfection in this as in everything else. But even an imperfect survey beats none. A survey taken even in a slovenly way will discover valuable data which may be utilized in the revival campaign. Let no pastor and no people say that they know everybody and therefore a survey is

useless. The survey always surprises those who think they know. There is no community, however small, where the pastor or any one else knows without a survey the potential constituency of that Church. Make the survey. Follow it up according to the plans in the chapter on "Organization."

INTERPRETING THE BLANKS TO BE USED IN MAKING THE SURVEY.

"One of the fundamental purposes of the survey is to discover existing conditions, to get the exact facts in the case. These facts are the basis upon which the program is to be based.

"If the survey does not get the exact facts, a proper and adequate program of procedure cannot be formulated. In brief, a survey has value in proportion to the accuracy of the information secured by it.

"In devising the cards to be used in making these evangelistic surveys the author sought to make them perfectly intelligible to those who would use them. Only items of importance were put on them, and an attempt was made to make each heading definite, have an edge to it, so it would not be misinterpreted. Experience has taught us that some investigators are having some difficulty in filling in the blanks. For this reason a detailed interpretation of them is given here and one of each partially filled out, so that there should be no difficulty in using them and getting them correctly filled out by the investigators.

"As has been suggested before, the blank used for

Sunday school information should be filled out by the teachers of the various classes. They are probably better prepared to give this information than any one else. In case they do not know the details, they should be required to get them even if it means a call at the pupil's home. One blank should be filled out for each scholar in the school, from the youngest to the oldest. It may be asked: 'Why fill out a blank for a scholar in the Beginners' Class?' Because some member or members of the family may be unsaved. The fact that a child is in the Sunday school makes every member of the family that Church's responsibility. The child has opened the door for the Church to that home. It has fixed that home's evangelistic responsibility upon the Church which it has entered as a scholar in its Sunday school.

"The same holds respecting any scholar at any age. Suppose the scholar is a father sixty-five. He may have an unsaved son of twelve, fifteen, or twenty-five years of age at home. This son is that Church's responsibility at which the father attends Sunday school, unless the son is vitally related to some other Church. In the latter instance he is not the Church's responsibility where the father attends, but that one to which he is vitally related.

"The 'Scholar's Name' means not only the Christian name, but the whole name. 'Age' needs no explanation. 'Address' means that of the parents or where the scholar receives mail. The name of the teacher of the class of which the scholar is a mem-

ber should go in the next space. If the scholar is a member of any Church, the name of that particular Church should be written in the next space. If not a member of a Church, the space may be left blank.

"The rest of the blank is for information of the other members of the scholar's family. They should be written in plainly and the surname be placed first. The age is a very important item and should be secured if possible. This can be done in most cases. Its importance lies in the fact that it will be helpful to the pastor to know what age the unevangelized are. The method of approach will have to be quite different to those of different ages. The approach to a girl of twelve would not be the same as that of a man of fifty, nor that of a young man of eighteen to that of a mother of forty. It is important to know the age for another reason also. In conducting the evangelistic campaign the pastor may want to assign certain prospects to personal workers for interviews. To know the age is very important in order to know to whom to assign the prospect and for the personal worker to know how to approach those assigned to him. If tact is used, the exact age can be secured in most instances. If the exact age cannot be had, an approximate one should be put in. One investigator who had part in one of our more intensive and extensive social surveys secured the ages of nearly every person. When asked how he did this, he said: 'When I came to that item I frequently suggested an age; not always the one thought to be the right one, however. If it wasn't

the right one, the party interviewed nearly always hastened to correct me. So I got what I wanted.' Tact is a valuable asset and where used good results will be obtained.

"What has been said above regarding the pupil holds good respecting the next two items on the blank. The next item, 'Name of Church Preferred,' means the particular Church in the city or community, such as Centenary, St. John's, etc., and not the denomination that is preferred. The following partially filled out blank should make each item perfectly intelligible and clear:

EVANGELISTIC SURVEY

SUNDAY SCHOOL INFORMATION

SCHOLAR'S FAMILY

Note.—Blank lines above are for any other persons in scholar's family.

"The 'x' in the little square at the top indicates that the family was not at home when the investigator called. This will frequently be the case. In such an instance the investigator should attempt to secure the information from an acquaintance of the family. It may often be obtained from a neighbor. It will be observed by looking at the item at the bottom of the card, 'Who Furnished Information,' that the information on this card was obtained from a neighbor.

"After 'Name' the surname of the family should be written in. The mailing address comes in the next space. The other two items are self-explanatory. The rest of the filled-in spaces indicate that the family consists of the father, mother, and four children. The father and mother are members of the Trinity Methodist Church, St. Louis, Mo. They have not transferred their membership to Richmond, Va., where they are now living. The oldest daughter is a member of the Centenary Church, Richmond. The two sons prefer, but are not members of, this Church. The mother and all the children attend Sunday school. If such a card should come to a pastor, he would at once know that his Church was evangelistically responsible for this family and that there were four prospects in it for his Church.

"A final suggestion in closing this chapter is that the pastor fill out a few cards of families, the conditions of which he is perfectly familiar with. That will probably be the best way to understand the blanks and fit him for interpreting them to his in-

vestigators and instructing them in their use. It will add to their efficiency if he will require them to do the same thing and hand the cards back to him for criticism before they begin their work. We learn to do by doing. If the investigators are familiar with the blanks, they will be much more efficient in their work and do it more easily." (A. C. Zumbrunnen.)

IV

DECISION DAY

THE purpose of a Sunday school is to get the unsaved people saved and to train all saved people to serve. To fit the oncoming generation to render larger and better service than the outgoing generation has rendered is the most important work of this age. Our one hundred and fifty thousand Sunday school teachers and officers are supposed to be the best band of trained laity in the Church. However well they may be trained in other matters, if they are not trained in soul-winning, their training is lamentably deficient. The Sunday school workers ought to be the pastor's most efficient staff. Decision Day should occur about twice each year. One of these days should be during the revival campaign. If it is to be a two weeks' campaign, the second Sunday or eighth day of the meeting will be a good time. The most careful preparation should be made. The number of non-Church members in the school should be ascertained. The Sunday school survey card at the close of this chapter can be used for two purposes: First, to find out the number of persons in the Sunday schools who ought to be reached in the revival campaign. Second, the number of persons in the families represented in the Sunday school who are not Church members. (This will save an immense amount of work in the house-to-house survey

preceding the revival, and all the families thus reached can be eliminated from those to be seen in the house-to-house survey.) Having ascertained the number of persons to be reached in the revival campaign in the Sunday school, the pastor and superintendent should have a conference and make a study of the names by departments and by classes. If the departmental superintendents and teachers are efficient in committing the children to Christ, little more need be done than submit the names to these superintendents and teachers with request that the pupils be personally instructed concerning making a definite decision to be a Christian. If there is doubt about the efficiency of the departmental superintendents and teachers involved, the pastor should go with the departmental superintendent and teacher and see that it is properly done.

About Saturday before the Decision Day, which is becoming more a public profession day, special services, preaching services, should be held with the children. A purely didactic lesson on how to accept Christ should be given the children. There they should be asked in the plainest, most unimpassioned way to accept Christ as their Saviour. On Decision Day another appeal should be made to those not yet reached. This should be made separately in each department, adapting to each department the messages they need. All who desire to unite with the Church should be enrolled as candidates for membership. (The discreet pastor will consult with parents before taking the children into the Church. He

will also instruct the children as to what is involved in Church membership.) At the proper time he will give the children the vows and receive them into the Church. Children received into the Church should be carefully trained and made to feel that they are truly a part of the great Church.

Sample of the Sunday School Survey Card

SUNDAY SCHOOL INFORMATION

Scholar's Name.....

Age..... Address.....

Member of Whose S. S. Class?

Member of What Church?

SCHOLAR'S FAMILY

Names	Age	Address	Member of What Church?	Name of Church Preferred
Father				
Mother				
Brother				
Brother				
Sister				
Sister				

NOTE.—Blank lines above are for any others in scholar's family.

V

ORGANIZATION

CONNECTIONAL ORGANIZATION

THE General Committee on Evangelism is composed of the following: Bishop U. V. W. Darlington, Chairman; O. E. Goddard, Secretary; Bishop James Atkins, Bishop W. N. Ainsworth, J. J. Stowe, J. W. Perry, E. B. Chappell, T. E. Sharp, W. B. Beauchamp, H. K. Boyer, R. L. Russell.

The duties of the committee are defined as follows: "The Department of Home Missions shall, through a Committee on Evangelism appointed by the Board of Missions, promote and supervise the evangelistic work of the Church. It shall promote revivals throughout the Church; inspire and train the ministry for earnest pastoral and personal evangelism; develop the evangelistic spirit among the Church members; coöperate with presiding elders, pastors, city boards, and the Conference Committee on Evangelism in evangelistic campaigns when needed; assist in prosecuting evangelistic work in universities, colleges, and secondary schools, and make available trained and competent evangelists." (Paragraph 285, Discipline.)

ANNUAL CONFERENCE ORGANIZATION

"The Annual Conference Board of Missions shall nominate for election by the Conference a Commit-

tee on Evangelism, which shall be auxiliary to the General Committee on Evangelism and shall promote revival work throughout the Conference." (Paragraph 285, Discipline.) This Annual Conference Committee on Evangelism nominates a member of that Conference or layman for Conference evangelistic campaign director. This nomination is confirmed by the General Committee. The Conference Evangelistic Committee coöperates with the General Committee on Evangelism, helping that committee to carry out the policy for the Church-wide revival in that Conference. In addition to this, they will promote evangelism in the bounds of their Conference in every possible way. They should give especial attention to the revival work in the Conference missions. When possible bring to these missions some of the strongest men of the Conference for revival work. This should be arranged without expense to the missions. Much can be done during the summer months in bringing strong men not only to missions, but to many circuits. The Conference campaign director shall be the medium of communication between the General Committee on Evangelism and the Conference. He shall assist the General Committee in every possible way. He shall gather the reports of the revival meetings, compile them, and forward to the General Committee. Wherever necessary, he shall visit from place to place to promote revival work. His expenses shall be paid by the committee.

DISTRICT ORGANIZATION

The presiding elder shall be, *ex officio*, the evangelistic director of his district. Experience has taught us that he alone, or he and only such organization as he may see fit to set up, is all the district organization we need. The presiding elder will co-operate with the General and Conference Committees in promoting revivals in his district. It is exceedingly important that the presiding elder get reports of the simultaneous meetings from the pastor and report same to the Conference evangelistic director.

LOCAL CHURCH ORGANIZATION

Each should have a Committee on Evangelism, as the Discipline directs. "Before the session of the Annual Conference the Church Conference shall elect an Evangelistic Committee." (Paragraph 113, Discipline.) The pastor should add to this committee as many as he may desire. This committee, under the direction of the pastor, should make the survey preparatory to the revival campaign. This work should be completed and the cards prepared according to suggestion in the chapter on "Survey."

ORGANIZATION FOR PERSONAL WORK

The pastor should select as many team captains as the number of workers available may permit and the number of potential members to be interviewed may demand. In the average city Church there should be ten teams. In some Churches the scarcity of

workers may reduce it to one team captain. Whatever the number be, the selection should be made with much care. The pastor will show his generalship here. Men and women of the best religious ability should be chosen. The pastor should have a meeting with these team captains, explaining to them the nature of the work to be done. Then, with the Church roll before them, they should proceed to make up the teams. Each captain should have one choice. Thus let it go round until the required number shall have been selected. Five and the captain make a good team. These teams having been made up, the pastor will call all the teams together for instructions. He will use his own discretion as to the number of meetings of this kind to be held before the revival campaign opens. Certainly enough to get them imbued with the personal work spirit. It is usually best to make women captains of the women teams and men captains of the men teams. One young man should be chosen to lead the young men's team from the League. One young woman should be chosen to lead the team of young women from the League. On Saturday night before the meeting opens on Sunday he should meet these teams and deliver to each captain a number of blue cards. On the blue cards are the names of unidentified Methodists. Each captain should arrange with his team to interview all handed to him the first Sunday afternoon of the meeting. If possible, have every unidentified Methodist in the community interviewed the first Sunday afternoon of the meet-

ing. Let the captains report the names of all who deliver their Church letters or who ask that the pastor send for their letters to the pastor, that he may announce the results of the afternoon's work publicly that evening at the services. The pastor should meet with these workers daily. Just after the close of the evening service is a good time. Keep them busy with these unidentified Methodists until they exhaust all possibilities of getting them to move their membership to the local Church. Do not accept the frivolous excuses. Go after them again and again till you get them or pronounce them hopeless. The pastor in the meantime is doing all he can publicly and privately to induce all the unidentified Methodists to unite with the local Church. By careful work this list of blue cards ought to be exhausted by Thursday night. Then come to the names of the brown and white cards. Some additional instructions now should be given as to approaching the unsaved. Let much prayer be offered for enduement with power from the Holy Ghost for this work. By Sunday night, or sooner, he ought to have his workers interviewing the unsaved ones whose names are on the brown and white cards. If the workers will come with their prospects and sit with them, they will have a great advantage in appealing to the unsaved when the pastor makes a call for the unsaved to surrender. Each pastor will use his own judgment about sending workers into the congregation. It is far better if they go without any public statement from the pastor. These whom

he has selected ought to be such people that they would give no offense in speaking to the ones on their cards and for whom they have been praying and working. The universal demand that all Church members do personal work in an audience is of doubtful value. This writer would not risk it. But those whom the pastor has selected and who have on their hearts certain individuals are not liable to make a blunder, even though they approach them publicly. The pastor will have daily meetings with these teams for reports, further conference, and prayer. Sometimes he will permit an exchange of names after some have done all that it seems possible to do and yet the parties are unreached. Do not allow the meeting to close until every person whose name is on these cards has been interviewed, plead with, prayed for, and everything else possible done to bring him or her to Christ. At the close of the meeting be able to look into the face of our risen Lord and say: "Lord, to the very best of our ability we have tried to bring all these to thee."

At the close of the meeting the pastor should immediately report to his presiding elder the results of the meeting. The committee desires him to report on the following lines:

1. Number of additions to the Church: (1) By certificate; (2) by vows.
2. Number of family altars. Of course he will preach on the necessity of the family altar and enroll them during the meeting. Otherwise he will have nothing on this item to report.

3. Number of tithers. He will have preached on titling during the meeting and enrolled all who will agree to tithe.

4. Number of young people who have volunteered for life service. At the climax of the meeting he will preach to the young converts on God's call for service. The names of the volunteers he will send to Dr. C. G. Hounshell, P. O. Box 510, Nashville, Tenn.

VI

THE EVANGELISTIC SPIRIT IN METHODISM

WHEN you take a retrospective view and see what God has wrought through Methodism in a century of work, and you remember that for more than a quarter of a century after the first sermon, the settlements were few and far between, and preachers of our faith were almost as scarce as the proverbial hens' teeth, when you remember the meager opportunities and the multitudinous difficulties for Church work in the pioneer days, when you recall the political changes we have undergone, and then count our millions of communicants to-day, you see something of which we are justly proud and for which we thank God and take courage. Nothing but a fervent and aggressive, intensive and extensive, persistent and invincible type of evangelism could have achieved such glorious results. All honor to the pioneer Methodist circuit rider, missionary and man of God, evangelist and colporteur, who crossed the prairies, swam the streams, endured hardships unknown to us, and planted the banner of Jesus Christ in every nook and corner of this vast domain. Peace to the memory of these who first told the story of Jesus and his love and laid the foundations upon which we are building. May their evangelistic spirit and fervor fall upon us, their suc-

cessors. The highest commendation that could be pronounced upon us is that we should be worthy sons of the noble sires who preceded us in service and have gone to their reward.

I do no violence to history when I claim that the secret of our success has been the evangelistic spirit. One need not be a prophet or the son of a prophet to forecast that if the history we shall make during the next century shall be as proportionately great the evangelistic spirit must be maintained. I dare to say that if we lose the evangelistic spirit there will be no centennial celebration one hundred years from to-day. The remnants of Methodism would speak enthusiastically of our early history and apologetically of the second century, and Methodism would be growing senile and inefficient. May it never be said of Methodism: "Our little systems have their day, have their day and cease to be." It will never be said of us if we maintain the evangelistic spirit; but if we lose that, it likely will be said of us, and ought to be.

WHY AN EVANGELISTIC BODY?

Why is the Methodist Church an evangelistic Church? Why was it the dominant note in our ministry in all our early history? Why do we claim that if we cease to be evangelistic we shall cease to be the mighty power for good we have been? No man is entitled to an opinion on a subject unless he form that opinion from a historic viewpoint. He must know the subject in its historic setting. He must know its origin and its antecedents. What

care I for a man's opinion on the tariff who does not know its history? Who cares for a man's opinion on governmental finances who knows nothing of the history of governmental finances? Whose opinion is worth anything concerning war who does not know something of the history of wars? Whose opinion is worth anything concerning Church polities who does not know the evolution of these polities? O, a man may say, the evangelistic spirit is a good thing in any man's Church. So it is; but if that is all he knows about it, he is not an intelligent Methodist. There are historic reasons why the Methodist Church is and should be THE evangelistic Church and why we, above all other Churches, have put emphasis on evangelism.

The deplorable, lamentable, awful condition of England, politically, morally, and religiously, when the Wesleys came on the scene cannot be described and can hardly be conceived. The political situation was corrupt beyond our most extravagant conceptions of corruption. Society was rotten to the core. The clergy in the city were worldly and their preaching colorless. Blackstone, that great jurist, said he had heard every noted divine in London, and in no case could he tell from the sermon whether the minister was a Mohammedan, Confucianist, or Christian. What a fearful indictment! Remember who Blackstone was. The country clergy were intolerably ignorant and did not conceal their depravity so well as did the city preachers. All were utterly void of spiritual life and power.

Milton speaks of the hungry sheep coming to the altar and looking for food and getting nothing but wind. Green, Lecky, and other unbiased historians gave us a horrible picture of the religious conditions. The clergy, void of convictions, could change from Protestant to Catholic, or *vice versa*, as easily as they could change their raiment. In the reign of Mary there were nine thousand Catholic clergy. When Elizabeth ascended the throne and changed the administration to Protestant, all these nine thousand turned Protestant except three hundred and twenty-five. Think of that! No wonder Voltaire prophesied that Christianity would soon cease to be. With the clergy so ignorant, so worldly, so corrupt, what could you expect of the rank and file of the membership? Vital Christianity had practically disappeared. Experimental religion was unknown. If one had claimed that he had the witness of the Spirit, he would have been called a fool or a fanatic. Divine assurance, the consciousness that the blood of Jesus Christ cleanses from sin, was not heard from the pulpit or experienced by the pew. I repeat that the moral and religious condition of that time cannot be conceived, much less described.

McTyeire's opening sentence in his great "History of Methodism" is the key to the history of our Church: "It was not a new doctrine, but a new life that the first Methodists sought for themselves and others." We had no quarrel with theology, but with the Church life of that day. They taught the doctrine of the deity of Christ, the personality of the

Holy Spirit, salvation by faith, the blessedness of the righteous in the future, and the damnation of the wicked. They had the form of godliness, but were void of the power. It was not a new doctrine, but a new life that the world needed. God has a way, at these supremely crisal hours, of bringing a man on the scene to turn the currents of history and save the world from the total wreck that seems impending. Such a man was John Wesley, whom God brought forward at this hour.

Luther not only fought corrupt practices, but the pernicious doctrines of Rome. Other Churches have come on the scene to emphasize certain doctrines. Our Presbyterian friends have a divine mission on doctrinal lines. So, I am willing to concede, have all the evangelical Churches. Ours is the only Church whose mission is "vital godliness." We are in accord with all the evangelical Churches in their fundamental doctrines. Perhaps the witness of the Spirit might be called an exclusively Methodist doctrine. At least nearly all else we teach was theoretically held by some other Churches before we came into history. Vital Christianity, conscious salvation, the witness of the Spirit are nearly one and the same thing; and since no other Church was teaching them, we might call them our distinctive doctrines. When we cease to emphasize these things more than other Churches we lose our distinctive marks. We expect all Churches to be evangelistic, but not preëminently so. We expect all of them to emphasize soul-winning, but not so zealously and

persistently as Methodists do. This is the historic reason why the evangelistic spirit has been, is now, and must ever be the dominant spirit of Methodism.

SAVING, NOT PROSELYTING

The evangelistic spirit in Methodism has been to seek and to save the lost outside the Churches, not to build up ours by proselyting from other Churches. There is a historic reason for this. If we were founded upon a doctrinal tenet and believed that we alone had salvation, we should not hesitate to proselyte, but we believe that the fundamentals of all the evangelical Churches offer life and salvation to humanity. We bid them Godspeed and rush on after the lost sheep outside the fold. We have not gone to other altars for our converts, but have had no objection to those converted at our altars going to other Churches if they think that there they can best serve God.

This we conceive to have been the Master's attitude toward the lost. When he was complained at for associating with the publicans and sinners, he defended himself with three parables—the parables of the lost coin, the lost sheep, and the lost boy (prodigal son). He justified his concern for lost humanity because his attitude toward them was analogous to that of the woman to the lost coin, the shepherd to the lost sheep, and the loving father to the lost boy.

Out of the raw, crude material we have built up a mighty Church. No other Church has been made

weaker by our aggressive policy. Indeed, all have been benefited. The reflex influence of the Methodist movement on the Church of England has, beyond all question, been immeasurably helpful. Our policy has made revivals respectable and respected. When first we began revivals they were belittled, ridiculed, and looked upon with contempt by a gainsaying world. But they outlived this. Neither the fires of opposition nor the frosts of irony could suppress the Methodist revivals. Finally other Churches, noting that revivals were powerful recruiting agencies, adopted the Methodist plan. What is more honorable now than a revival? Where is the Church that is not proud to have one? Some of the nonevangelical Churches disguise them under the names of "missions," but when you pull off the veneering it is an assault and attempt at a revival without the skill or efficiency of the evangelical Churches.

No, our wonderful increase in members is not due to proselyting. We are strictly ethical in dealing with other denominations. We treat them as honored agencies and deal with them in a brotherly way. We think proselyting contemptible. We had rather die than maintain ourselves by getting the disgruntled, sore-headed members of other Churches. A proselyting preacher would purloin potatoes if there were no penitentiaries.

VARIOUS METHODS OF EVANGELISM

The evangelistic spirit in Methodism will not allow us to make a fetish out of any particular form

of revivalism. The form of revival that Wesley conducted in England was not the same that we had in the pioneer times in America. The old-fashioned brush arbor with its "mourner's bench" and all the accessories we had in the days of our fathers would have looked strange to Mr. Wesley. Some people ignorantly think we got that from Wesley. We did not. We developed it from the exigencies of the situation. That was the form to make evangelism more effective for that day. Methodism must have ability, flexibility, adjustability, adaptability, and all the other "bilities" enough to meet the exigencies that arise, in order to have successful revivals, however much the times may change. If we should become wedded to a certain form of evangelism and refuse to adjust ourselves to the changed conditions, we should soon be fossilized, petrified anachronisms. We may cry out against the times all we please. We may think it is all going to the bad because matters are not going on as in the days of our fathers, but our efforts will be in vain. We face the conditions, not with a theory of methods, but with the determination to save the day.

Much is being said in our day about the win-one method of revivals. Some look upon it as an innovation that will bear watching. Some think it is likely to fill the Church with unconverted people. Instead of calling this an innovation I shall rather call it a reversion to the type of the primitive revival. Familiarity with the first chapter of John will disillusionize any one about the one-to-win-one meth-

od being new. It was the method used in the first soul-winning campaign ever launched in the history of Christianity. If you will but listen to Jesus unfolding the great doctrines of the new birth to one auditor or discoursing with the Samaritan woman concerning the water of life, you will see that he was an expert in the one-to-win-one method.

Furthermore, you will find it to be the natural impulse of a soul made right with God. Usually the first desire of the new convert is to get some one else to Christ. If custom did not inhibit him, he would naturally move out in the lines of soul-winning. But the new convert, seeing it is not the fashion, suppresses these holy desires and dwarfs his incipient Christian life. I have somewhat against the Church in which I was converted. I had this desire the moment my sins were pardoned. But none of those at my age were supposed to be workers. Indeed, only the oldest and most devout Christians in my community were expected to try to get others to be religious, and then only during a revival. I suppressed my desire and impaired my Christian growth. It is a dangerous thing to try to live a Christian life and not be a soul-winner. Jesus says: "Every branch in me that beareth not fruit, he taketh away." Let fruitless Christians beware.

Finally, it is in keeping with our history to adopt the method that is best adapted to the times in which we live. This is a time of decided individualism. We seem to have passed out of the "gang" spirit that prevailed in the days of our fathers. The older

members of the Church remember a time when the ringleader of a bunch of men got converted, and then we were sure of all the gang. If the leader of a group of women moved out, all her satellites moved also. So it was among young men and women also. That is not true to-day. Each person does his own thinking. The gang spirit is seen to some extent in adolescent boys, but not so pronouncedly as in former days. The only wise thing to do is to adopt the method that works most effectively. While I am not wedded to any method, yet I do believe that for this age the win-one method is the best. If each member wins one for Christ per year, you would double your membership annually. The active preacher will receive enough by letter and on profession of faith as a result of his efforts to counterbalance those who go out by letter, death, and otherwise.

THINGS THAT MENACE THE EVANGELISTIC SPIRIT

There are certain things which to-day seem to peril the evangelistic spirit in our Church. The first I desire to mention is the complexity of our organization. We have many irons in the fire. Our duties are multitudinous. We are no longer the simple, single-eyed evangelists of the pioneer times. Our very success has multiplied our agencies. We have a great educational system that must be maintained. We have our large missionary enterprises that must be financed. We must house our converts to conserve the results of our revival work. Hence no

day must pass, no sun set without our adding one more house of worship built by Southern Methodists. We must raise millions of dollars for the endowment of the superannuated fund. Our publishing interests must be looked after. If we observed all the special days asked for and take offerings for all the good things that insist on a hearing from us, every Sunday would become a special Sunday for something that is very important, and every time a congregation assembled special offerings would be taken for some religious or philanthropic enterprise. Is it any wonder that in the midst of such multifarious demands a preacher should exhaust himself in these, to the neglect of the prime work of a minister? I do not know how we can simplify our work, but this I know: It is too complex. We are strenuously exhausting ourselves with the diversified interests that must have attention and not allowing soul-winning to have the preëminence. We are dissipating our energies on side issues.

The second menace to the evangelistic spirit is formalism. Formality and spirituality seem often to be at inverse ratio. It seems that spirituality might express itself in stately and fixed forms, and it may in a measure. It would also seem that stately forms and fixed ritual ought to contribute to spirituality. But somehow it still is true that where the Spirit of the Lord is there is liberty. Elaborate rituals and fixed forms seem to degenerate into frozen feelings and frigid finesse. When we revert to formalism we might as well return to the Episcopal

Church. They have more stately and beautiful forms than we have. If it is formality we want, we need never have left the Episcopal Church. Ours is supposed to be a happy medium between ritualism and the barren, crude, chaotic worship, or the bedlam that obtains in religious organizations without a form of worship. Ours is sufficiently esthetic for the spiritually-minded formalist and free enough for the independent soul that does not like to be trammeled with routine formula. But when we carry out all the order of worship and with considerable to the rise, when we pray over the puny penny collection, when the choir agonizes over some semisacred anthems, when the gospel message is made subordinate to the form of worship, we are bordering on dangerous grounds. Methodists must have too much fire and fervor to become formalists and too much decency to indulge in wild orgies in the name of religion.

The third menace to the evangelistic spirit in Methodism is worldliness. Now, you are expecting me to go into a tirade against dancing, card playing, and theater going. That is the pity of it. We have scolded so much about these particular forms of worldliness that we have allowed the man who does not, perhaps who cannot, indulge in these to think he is not worldly.

In the incipiency of our history we were a very unworldly people. But since we have gained so much prestige, so much wealth, so much culture, we are not the simple, primitive people we were just

subsequent to the days of the Wesleys. Now, worldliness consists in looking to something unchristian or antichristian for our happiness. It may be in the ballroom or in the bank. It may be at the card table or in the counting house. It may be in the theater or in the throes of the marts of trade. The money lover is as worldly as the dancer. The grafter is the worldliest man on the map. I have had men steeped in sordid selfishness, blind to everything but the almighty dollar, complain that our young people are too worldly. He who gets pleasure out of the lust of the flesh, the lust of the eye, or the pride of life is worldly. A love for these things is incompatible with the love of God. When our people go outside of the Church circle for their pastimes and pleasures and hobnob with those who do not honor God, they are getting on dangerous ground. We must find our highest delight in the service of God and in the communion of the saints. Can a true wife get pleasure out of associating with her husband's enemies in a place where his name would be jeered? O for simplicity of life, for Churches that afford all the pastimes and pleasures our people need, and furnish it under religious auspices! O for a people who cannot enjoy an atmosphere where the name of Jesus could not be called without causing a hiatus! When Methodism becomes worldly, she belies her history and beclouds her future.

SUPPORTS OF THE EVANGELISTIC SPIRIT

How shall we maintain an evangelistic spirit and

thereby be true to our history and fulfill our unfinished and God-given mission in the world?

First, by keeping in mind the purpose of our existence and the reason we came to be. We are to be more zealous than other Christians. We are to be more fervent than others, more burdened for souls than others, more aggressive in revival work than others. When the time comes (God forbid that it ever should) when we are no more zealous than other Church folk we might as well close our doors.

Second, we must make soul-winning the chief business of the Church. Our educational work, church buildings, all the various and sundry interests of the Church must be subordinated and properly related to the chief business. Rudyard Kipling was right when he said it was a hard thing to keep matters properly classified—to keep primary things as primary, secondary things as secondary. Secondary things will try to usurp the primary place. We must have Christian education, for it can be a mighty factor in evangelism. We must build churches, or our converts will not be nourished and conserved. Everything in the Church is important because it is, or ought to be, related to soul-winning.

In the third place, we can maintain the evangelistic spirit in Methodism by preaching and practicing the spirit-filled life as preached and practiced by the Wesleys, for all need the Pentecostal experience. I know I am getting on controverted ground and that I should tread carefully. I know we have wrangled much over holiness, sanctification, Chris-

tian perfection, and so forth. We have oftentimes exhibited much unholiness in contending for some theory of holiness. Each one has found plenty in Wesley's writings to confirm him in his theory. Regardless of agreeing or disagreeing with any one here or elsewhere, I affirm that every preacher and member needs the Pentecostal experience for effective service. We are not qualified for pulpit preaching and personal work without it.

What is that experience? Evidently it is not one for cleanings. Jesus said: "Now ye are clean through the words which I have spoken unto you." The justified life is the sinless life. If there be roots of bitterness in a believer, it is because he is backslidden. The blood of Jesus Christ cleanses from all sin. He that is born of God does not commit sin. But sinlessness, inoffensiveness will not conquer this sin-cursed and sin-dominated world. It takes more than innocence. It takes supernatural power. The Pentecostal experience does not make a man infallible in his judgment. It gives him illumination; but I am skeptical about infallibility, whether it be claimed by the Church at Rome for the pope or by a man with a certain kind of Christian experience, numbered, named, and labeled. It does not necessarily enable one to talk in an unknown tongue. There was a reason for its doing that for those on the day of Pentecost, but in our day many foolish things have been perpetrated in the name of tongues. What is the Pentecostal experience? Read the Word: "Ye shall receive power

after that the Holy Ghost is come upon you." "Tarry ye in Jerusalem till ye be endued with power from on high." What is this power? What is it for? The Word tells and illustrates. "Ye shall be witnesses unto me in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth."

Witnessing power is what the apostles prayed for and received. They went out at once as witnesses concerning what the Lord had done for them. The Pentecostal experience casts out dumb devils, liberates tied tongues, makes it a joy to tell what the Lord has done for men. There never was a time when witnessing power was so much needed as now. This is a pragmatic age. The ever-recurring question is: "Is it workable, does it pay, is it practicable?" If our Methodists all had this witnessing power, there would be such evangelistic activity that soon Methodism would sweep the world. If all our two million members had it, we would be the most invincible power on earth.

Methodism's past was made memorable by reason of our evangelistic spirit. Our vitality to-day is measured by our evangelistic spirit. The future depends upon our evangelistic spirit. May we be true to our history and fulfill our unfulfilled mission in the world.

VII

THE EVANGELISTIC MESSAGE

THE WHOLE GOSPEL FOR THE WHOLE MAN

THE supremest need of this sin-cursed world is the evangelistic message. The most important work ever committed to mortal man is the privilege of telling the good news to a lost world. The heart's desire and prayer to God for every man called to this work should be to know how to tell it most effectively. That some man may be helped to tell more successfully the story is the purpose of this paper.

Too NARROW OR TOO BROAD

The evangelistic message has sometimes been too narrow and sometimes too broad. It should not be too highly specialized or too latitudinarian. The message is too narrow when it is a mere superficial appeal to the emotions. Pathetic stories may be so told as to suffuse the eyes with tears when there is no permanent conviction lodged in the heart. The effectiveness of a sermon must not be measured by the amount of briny fluid it makes the lachrymal glands secrete. The preacher who stirs the emotions by other means than the power of the truth will produce only ephemeral results. Creating a spasmodic spurt not founded in truth is certain to be followed by a lapse into a state of indifference and lethargy wherein the last state of the man is

worse than the first. It is this method that brings evangelism into disrepute with some right-thinking people. The preacher, be he pastor-evangelist or professional evangelist, whose stock in trade is a series of pathetic stories ought either to replenish his stock or go out of the evangelistic business.

The fun maker's message is too narrow. The man with an evangelistic message is neither comedian nor clown, neither babbler nor buffoon, neither joker nor jabberer, neither mimic nor mountebank. The risibilities may sometimes be stirred to advantage, but to play too excessively upon this string makes it well-nigh impossible to deliver the gospel message with becoming gravity and dignity. He is an ambassador on the most serious mission ever committed to mortal man.

Likewise his message is too narrow whose repertoire consists of a concatenation of personal experiences and observation, in which the speaker figures as the hero. This is especially odious and intolerable if the personal experiences are the same old stale chestnuts that were on duty before that speaker was born. By common consent a multitude of these stories ought to be superannuated. Peace be to their memories, provided they lie silent in their charnal houses!

Any sort of preaching that falls short of presenting the whole gospel is too narrow. Any is too narrow that presents a distorted or syncopated gospel. Ragtime music and ragtime preaching belong to the same category and seem to have affinity for

each other. The sooner both are dumped on the junk pile, the better off humanity will be.

The too narrow message, however, is no more inadequate than the message that is too broad. The aimless and inapplicable message will be even less effective than the narrow message. The narrow message does often produce immediate visible results, ephemeral though they be, but this much cannot be said for the broad message. It produces no results, visible or invisible, direct or remote, for time or eternity.

That message is too broad for evangelistic purposes that revels in abstruse speculations or deals in technicalities. That sermon is too broad that seeks to make a display of erudition, or gives an exhibition of linguistic pyrotechnics, or unloads upon a long-suffering audience a disproportionate amount of "words of learned length and thundering sound." His message is too broad who discourses discursively on glittering generalities, who "takes a crack at creation and misses the universe." His messages are too broad who goes out of his way to show his break with tradition and dogma and offers this as a guarantee of scholarship. These pulpit peddlers of pale perhapses ought to be converted and become pungent preachers of proved principles. These pedantic propagators of pestiferous preposterousness ought to right about face and become powerful promulgators of primitive postulates. Negative preaching never brought a penitent to the

altar nor made men cry out: "Men and brethren, what must I do to be saved?"

THE VITAL MESSAGE

What, then is the evangelistic message? Could it be focalized into a sentence? *The evangelistic message is the whole gospel preached in primitive simplicity to the whole man by a man who has himself been made whole by this self-same gospel.*

By the whole gospel I do not mean merely preaching the Bible from Genesis to Revelation, putting equal emphasis on all truths. Men may preach truths from the Bible forever, but never preach an evangelistic message. Men may preach ethics and reform and a thousand other important things and yet miss the heart and center of the gospel. The great central fact is redemption in Jesus Christ. Everything in both the Old and the New Testament must be related to him. He is our Saviour, Advocate, Friend—our all. We are complete in him. "My God shall supply all your needs according to his riches in glory by Christ Jesus." All that we need either the Old Testament or the New Testament for is to unfold, bring out, set forth, assert, illustrate, elucidate, and accentuate the fact that Jesus Christ is the Saviour of the world. All the use we have for theology, for ethics, for doctrines is simply to make Jesus known to a lost world.

Everything we know and have felt must be related to Jesus Christ. With Christ as the spinal column of our theological system all subsidiary doc-

trines can be arranged harmoniously subservient to this great central truth. When the preacher thus gets his mental and moral acquisitions arranged and classified, he will at all times be a living, pulsating evangelist, with Christ in all, over all, and through all. That is all the message we have, and it is all that this world needs. The world is hungry, starving, dying for this message.

ITS PRIMITIVE POWER

“ ‘Tis all my business here below to cry, Behold, the Lamb.” The Christ must be presented in primitive simplicity if we would have the primitive power. One of the conspicuous and outstanding miracles of the ages is the rapidity with which Christianity spread during the first two or three centuries. If there had been no abatement, the world would have been Christian before our day. This aggressive propaganda is worthy of careful study. What is it that has diluted our message? How did we lose the intensity and invincibleness that the message had during the first centuries?

One Rev. Dr. C. Sturges Ball, in an issue of the *Homiletic Review*, has an able article on “Lost Factors in Early Christian Experience.” He does not expect the Christian of this day to have that fervor, intensity, and power that the early Christian had. He has explanations which are satisfactory to him why we should not expect a reproduction of primitive experiences in this day.

If one will study one of Peter’s sermons along by

the side of one in the *Homiletic Review*, he will discover one of the differences between early-day preaching and the preaching of to-day. In the *Homiletic Review* he will find speculation, theories, erudite disquisitions of things abstruse, and a more or less denatured, diluted gospel. In Peter's sermons he will find a directness, a simplicity that is incomparable. Peter had seen his Lord. His heart was all aglow. He had felt the divine touch. He was so filled and thrilled with the experience that he felt impelled, propelled, compelled to tell it.

A man overmastered by a mighty truth cannot tell it in a vague, indirect way. The more intense his conviction, the more direct, incisive, and pungent his message will be. It is high time for us to strip our messages of the incrustations of theory and barnacles of dogma and present the living Christ in such a way that men shall cry out: "What must I do to be saved?" The preacher should be so possessed, even obsessed, with the vision of Christ that he shall feel that he can but speak the things which he has seen and heard. Metaphysical speculation devitalizes the gospel. Let the preacher to-day be in possession of the same experinces that Paul and Peter had, preach the same simple gospel with that direct, overpowering earnestness, and Pauline and Petrine power will be exhibited.

PREACH TO THE WHOLE MAN

Important as it is to preach the whole gospel in primitive simplicity, it is no more important than

that the gospel should be preached to the whole man. The partially saved people that fill our Churches are samples of what this fragmentary gospel preaching will produce. Man is a thinker, and we have a message for the thinker which will save the thinker. Man is a lover, and we have a message that will save the lover. Man is a chooser, and we have a message that will save the free moral agent. If we reach only the thinker, we have a cold, calculating type of Christianity that may wreck itself on the icebergs of rationality. If we save only the lover, we shall have a volatile, impulsive type of Christian who may upset his boat in the shallow, equatorial waters of emotionalism. If we save only the chooser, we make an ultra-pragmatic character who, while useful, may be void of the mystic element so essential to spiritual life. It is only when we present the gospel to the thinker, the lover, and the chooser in the proper proportions that we may expect to produce the symmetrical Christian.

The gospel has truth sufficiently deep and profound to tax the most masterful mind. To know him and to grapple with the eternal verities involved in redemption will enable the mind to rise to those sublime heights where one can breathe the pure ozone of intellectuality and think the thoughts of God after him. The gospel has in it the greatest power, the greatest dynamic, for moving the affections known in this world. Go gather together all the tragedies in drama and poetry, all the pathos known in the oratory of legislative hall and the

world's forums, and mold them into one. But they will sink into insignificance when compared to the power of the story of Jesus and his love. It has subdued more stubborn wills and melted more stony hearts than all other powers in the universe. Yes, Jesus Christ adequately preached has power to fertilize the brain, fire the heart, and dominate the will.

Moreover, Jesus Christ fully preached takes dominion over the whole life. We have sometimes preached him as having dominion over the so-called religious life, but given him no dominion over the so-called secular life. There is no secular life unless it be in illegitimate pursuits. Jesus proposes to dominate not only the religious segment of our lives, but the whole life—not on Sundays and Wednesday nights, but for seven days in the week. In business and professional life, in manual labor and common drudgery, Jesus must have dominion no less than in what we call the religious part of our lives. Business life, political life, commercial life, must come under the dominion of Jesus Christ. If Jesus is to be Lord at all, he must be Lord of all.

"Bring forth the royal diadem, and crown him Lord of all."

THE IMPERFECT PREACHER

It is more important that we preach the whole gospel to the whole man than that we have a whole man as a medium for the gospel. The writer is no self-appointed censor of our brethren in the ministry. He admires them above all men on earth.

There is no suggestion here of an "I am better than thou" spirit. The writer knows most of the shortcomings of the ministry by taking an inventory of his own.

One of the most outstanding facts and lamentable facts in the history of Christianity is that its propagators have not always themselves been truly saved men. Men only partially saved, fragments of men, cannot be proper media for the transmission of gospel truth. A full gospel cannot filter through men whose lives are marred by selfishness and whose horizons have been limited and whose visions have been obscured by sin. A selfish man cannot preach and illustrate in his life the altruism of the gospel. The mercenary man, with an eye out for the best chance, cannot preach the unearthly gospel of Jesus Christ. The ambitious man, lusting for place and power, cannot preach, much less illustrate, the self-immolation of the gospel. The unbrotherly or envious man cannot expound the seventeenth chapter of John, or has that sublime prayer offered therein been answered in his life.

How the imperfections of the ministry must grieve the great heart of God! How great the need for crucified men! Can our preachers truly say, "I am crucified with Christ"? Are we as impervious to the appeals of the world as a corpse? Does the conduct of the average minister show that he is dead to the world and alive only to God? The desideratum of the hour is a ministry wholly redeemed, a ministry that illustrates the gospel. It

yet remains to be seen what God can do with such a ministry.

All the great historic revivals have been brought about by a restatement of some neglected truth. Some man of God has dug down through the rubbish of the ages to a primitive truth, brought it out, restated it, and incarnated it, and a mighty movement has ensued. Witness Luther, Wesley, Moody, Gypsy Smith, Billy Sunday. The primitive truth being sought for and restated at this hour is "personal evangelism." This old neglected truth presented in the perspective given above ought to bring about a world-wide revival that would make Pentecost pale into insignificance. So may it be.

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